MAY - JUNE, 1961

PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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PASTORAL LIFE

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LETTERS

Dear Reader,

Your Sept.-Oct. issue contains as its lead article **Lay Participation in the Mass** by John A. O'Brien. I agree with the author that the "Chinese wall separating celebrant from worshipper" must be leveled. I was a little sorry to note, however, that the writer did not refer to an item which, I think, helps to discourage the use of a daily or Sunday missal. There are times and places when there are neither hymns sung nor prayers answered or recited by the people during Mass. The use of a Missal by the congregation should fill these vacuums, but it is fairly easy to understand why it does not. In many prayers, not only those which are quotations from the Scriptures, but particularly those which are non-scriptural, the translation is anything but intelligible to the lay person. In fact, without a knowledge of the Latin original, some of the prayers are unintelligible to practically everyone, scholars included.

A few examples of this are given in an article which appeared in the **Homiletic and Pastoral Review** of October, 1953, entitled: **"Translations of the Missal"** by John P. O'Connell, who also treated, in an earlier issue (H.P.R., June, 1953) the 19 daily Missals in English available in the United States.

I wonder whether PASTORAL LIFE could not follow up the conclusion in the H.P.R. of Oct. 1953, p. 27, by petitioning the hierarchy of the U.S., to authorize a standard Missal which is an **intelligible** translation of the Missale Romanum, and which is a **complete** Missal (cf. H.P.R., June, 1953, p. 815 and 819). With such a Missal available, I think we could expect the lay Catholic to be mo inclined to follow the prayers of th Mass more faithfully. As it is now, c many understand, for example, the ant phon of the Nuptial Mass when it read ". . . and may he be with you, who w merciful to **two only children . . .**" what ". . . rational milk . . ." is in th Introit antiphon for Low Sunday; or wh is meant by the ". . . preventing grace . . (which another version renders with "a ticipating grace") of God in the Colle for Easter?

I have another question: Is it esse tial to the devotion of those who use a English translation of the Missal, to hav the old forms of "dost, hast, thine, i spirest, wouldst, etc." retained in ou English Missals?

The new feasts to be added, and th others which are affected by the ne Code for the Missal and Breviary wi necessitate new editions of the Missa Is this not an ideal time also to corre the undesireable elements of the past

(V. Rev.) Anthony A. Kleinschmi

Professor of Liturgy at the Pontifical College Josephinum Worthington, Ohio

Dear Editor:

Would you kindly insert the followin "Want-Ad" in your **Letters** section Pastoral Life.

Does anyone know of some "out-o the-way" Religious Goods store whic might still have a Collectio Rituum avai able for purchase? Surprisedly, eve though this has been out of print fo about 5 years now, just last year thre were turned up in a Chicago shop! Pe haps there might be one or two mo floating around somewhere.

Or does someone have an extra cop that he might be able to part with fo the use of an Ordinandus of May '61 Any help in this regard would be ap preciated. (Don't worry about the pro

(*Continued on page* 47)

PASTORAL LIFE
May – June ● Vol IX, No. 3

As Others See Us...

JOHN A. O'BRIEN PH. D.
University of Notre Dame

O wad some Pow'r the giftie gie us
To see oursels as ithers see us!
It wad frae monie a blunder lea'e us
An' foolish notion.

THESE memorable lines of Scotland's greatest poet, Robert Burns, express a truth peculiarly timely and relevant for all Catholics and particularly for their spiritual shepherds. The issue of widest concern in the late presidential campaign was how non-Catholic voters would react to the prospect of a Catholic taking up residence in the White House.

In spite of the repeated pleas of both candidates and of the leaders of both parties to keep religion out of the campaign, the "religious issue" remained from beginning to end the one item which neither side could exorcise. Deaf and dumb alike to fervent pleading and stern commands, the Catholic affiliation of one of the candidates could no more be removed from its central position than the Rock of Gibraltar could be prevailed upon to take up wings and fly away.

Why? Basically because of the image of the Catholic Church, her lay members and her clergy existing in the minds of most non-Catholics. By many millions the Church is regarded as a monolithic power structure, ruled by an Italian potentate with absolute authority, and intent upon securing special privileges at the expense of the U. S. Constitution, other religious bodies and the federal treasury. Her lay members are for the most part inarticulate, priest-ridden, poorly educated people, who slavishly take orders from their ecclesiastical superiors, with no opinion or conscience of their own making.

The hierarchy consists of those clergy chosen by the Roman pontiff for their spinelessness and obsequiousness, to enforce the decrees of the Vatican and aggrandise the influence of the papal curia: in short, to keep the lower clergy and the laity in line not with Wash-

FATHER O'BRIEN is the nationally known speaker, writer, and Director of Bureau of Convert Research, University of Notre Dame.

ington but with Rome. The clergy are their vassals, aloof, arrogant, skilled in power politics and adept in keeping their parishioners in timid docility and unquestioning obedience.

AN ALIEN INSTITUTION

Characterizing the whole image is its spirit of alienism and totalitarianism. It is alien to American ideals, traditions and way of life: its authoritarianism runs counter to the rugged individualism, the independence of thought and conduct and the spirit of democracy, of which the American citizen is so enormously proud.

On the one hand is the homespun, native American, proud of his freedom and independence, glorying in the Constitution with its provision for the separation of Church and State and its guarantee of equality of all before the law. On the other is the Catholic with his spiritual roots in an alien land, turning for leadership to a foreign potentate of despotic power, bowing and scraping to purple-robed prelates whose rings he kisses and whom he addresses with such outmoded feudal titles as "Your Lordship," "Your Grace" and "Your Excellency."

With this image in his mind the non-Catholic citizen cries: "We want no foreigner, no Romanist, imbued with the alien ideals of spiritual totalitarianism and servility in the White House. We want a 100 per cent American who believes in separation of church and state, in the public school system, in freedom of conscience and of worship, and in the protection of our other constitutional rights."

Such is the image of Catholicism existing in the minds of millions of Americans, as disclosed in the printed speeches, sermons, magazines, P. O. A. U. bulletins, pamphlets and leaflets which inundated our land like a tidal wave during the presidential campaign. More than a thousand copies of violently anti-Catholic publications streamed into our office, screaming their phrenetic messages of alarm, apprehension and hate.

Many of the organizations sponsoring the propaganda are, of course, notorious for their hatred of the Church and their avowed determination to keep Catholics out of public office. Some of the charges were oft disproven myths; others were out-and-out forgeries, like Lincoln's alleged warning against Catholics and the bogus K. of C. oath, of which ten versions were in circulation.

This does not explain, however, the credence placed in these charges by millions of honest men and women. Neither does it explain how thousands of Protestant ministers could mount their pulpits and preach sermons picturing the menace to the constitutional rights of American citizens to freedom of conscience and worship that would result from the election of a Cath-

lic to the presidency. We cannot elieve that these ministers, dedi- ating their lives to the preaching f the Gospel, were for the most art in bad faith.

In other words, we Catholics are onfronted with an inescapable act: millions of Americans, per- aps more than a hundred million, ave an image of the Church as n institution hostile to the spirit f the U. S. Constitution and a hreat to the separation of church nd state and to their cherished re- igious liberties.

This fact is confirmed not merely y an analysis of the voluminous ampaign literature but also by a alm, sober, objective study, *Amer- can Catholics: A Protestant-Jewish iew*, published in 1959 by Sheed nd Ward. Edited by Philip Schar- er and carrying an after-word by Gustave Weigel, S.J., the volume eatures contributions from promi- ent Protestant and Jewish scholars.

Highly respected for their schol- rship and for their freedom from nti-Catholic prejudice, they were sked to depict American Catholics s seen by Protestants and Jews. While no one is asked or expected o agree with all their delineations nd comments, we think they have ccomplished a difficult, delicate nd at times a disagreeable job with transparent honesty and con- summate skill. They deserve the gratitude of every Catholic who is nterested in seeing the Catholic mage made upon the non-Catholic mind. And what intelligent Catho- lic isn't concerned with that pic- ture?

Our own experience of approxi- mately ten years as Catholic co- chairman of the commission on in- terreligious activities of the Na- tional Conference of Christians and Jews confirms the substantial ac- curacy of their portrayal. The vol- ume is a tribute to the initiative of the editor and publisher and the scholarly venturesomeness of Fa- ther Weigel, S.J., the zealous apos- tle of the dialogue and of the ecu- menical movement in America. It is a *must* for every shepherd of souls, who wants to know not only his own sheep but also the cultural milieu in which they live and have their being.

CAUSES OF ALARM

What is the chief cause of the alarm and apprehension of non- Catholics? Upon what basic issue is it centered? It's upon the attitude of the Church on the vexed ques- tion of church and state relations in the United States. This was the issue most frequently discussed in sermons, radio broadcasts and liter- ature during the campaign: it is the topic treated at greatest length and by virtually all the writers in *Amer- ican Catholics*.

One of the two chief sources of most of the apprehensions of non- Catholics was an article by an Italian Jesuit that appeared in *La Civiltà Cattolica* in April, 1948. It asserted: "The Roman Catholic

Church, convinced, through its divine prerogatives, of being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence, without opportunity to spread their beliefs."

This was enough to upset and infuriate any non-Catholic citizen. It was little comfort to learn that he wasn't going to be beheaded by the sword but was simply to be stripped of his constitutional rights and liberties. "Does this mean," he asks in terror, "that Catholics will bide their time until they are in the majority and then let loose upon us the flaming intolerance of the Inquisition?" That this was precisely what the writer meant, he then proceeds to assure them.

"Hence arises," he continues, "the great scandal among Protestants, who tax the Catholics with refusing to others freedom and even *de jure* toleration, in all places where they are in a majority, while they lay claim to it as a right when they are in a minority. . . . The Church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

This horrendous and shocking statement was picked up by *Time* magazine, the press associations and reprinted in scores of secular journals and in virtually every non-Catholic religious publication in America. Dr. Robert McAfee Brown tells of seeing it in 36 different Protestant publications, with the inevitable outcries of horror and outrage. It rankles in the bosom of Protestants, Jews and even churchless people, stirs nation-wide resentment and antagonism, and puts them on their guard against a menace of which they had scarcely dreamed. It supplies more fuel for the flames of anti-Catholic hatred than all the writings of the Church's enemies combined.

Catholics have tried to point out that the Italian writer was simply expressing his own personal views that the paper is no official publication of the Vatican, that it didn't reflect the authoritative teaching of the Church and that it was flatly contradicted as far as the application to our own country was concerned by the repeated pronouncements of the American hierarchy. Catholics pointed out that the most eminent scholar and authority on the topic of church-state relations in the U.S.A., Father J. C. Murray S.J., had arrived at a completely different solution, that won the commendation of scholars of all faiths.

ıUSTRATION OF ıERICAN CATHOLICS

Many of the explanations were sed upon the fact that the Roman ırnalist must have had a Catholic untry like Italy in mind and was familiar with conditions in Amer- a and with the constitutional pro- sions for the separation of church d state. But these explanations ere then invariably confronted ith the unfortunate and outmoded yan and Boland" quotation.

"Suppose," runs the statement om their *Catholic Principles of olitics,* "that the constitutional ob- acle to proscription of non-Cath- ics has been legitimately removed d they themselves have become merically insignificant: what then ould be the proper course of ac- on for a Catholic State? Apparent- , the latter State could logically lerate only such religious activi- es as were confined to the mem- ers of the dissenting group. It ould not permit them to carry on eneral propaganda nor accord eir organization certain privileges at had formerly been extended to l religious corporations, for exam- e, exemption from taxation. While l this is very true in logic and theory, the event of its practical alization in any State or country so remote in time and in prob- ility that no practical man will t it disturb his equanimity or af- ct his attitude towards those who ffer from him in religious faith." While not bristling with quite the same flaming intolerance of its Torquemade-like Italian counterpart, the quotation did little to reassure non-Catholics confronted with the much more rapid growth of Catholics than in the general population. Its baleful influence was second only to that of the *Civiltà Cattolica* article. Is it any wonder that non-Catholics generally and particularly church-going Protestants were ill at ease and apprehensive at the prospect of a Catholic in the White House? These fears were disclosed in a widely quoted *Life* article, "A Roman Catholic in the White House" by Episcopalian Bishop James A. Pike, which was then featured as the lead article in *The Reader's Digest,* bringing its contents to some 80,000,000 readers.

Though *Life* had promised to run an answer by a Catholic, none appeared. The editors explained privately to us that two members of the hierarchy, each of whom had in turn agreed to prepare an answer, subsequently declined to do so. Thus many of the disquieting fears and anxieties remained in the bosoms of non-Catholics when the tell-tale day of election arrived.

True, the statements of Bishop John Carroll, Bishop England, Archbishop Hughes and of Cardinal Gibbons stressing that Catholics here are committed to the constitutional provision of church and state in the United States and would not change a single one of its guarantees of religious liberty. Perhaps the most impressive of all

was the statement of Archbishop McNicholas, speaking as chairman of the Administrative Board of the National Catholic Welfare Conference comprising the entire American hierarchy.

"If tomorrow," runs the statement, "Catholics constituted a majority in our country, they would not seek a union of Church and State. They would then, as now, uphold the Constitution and all its Amendments, recognizing the moral obligations imposed on all Catholics to observe and defend the Constitution and its Amendments."

To correct the erroneous image of Catholics in the minds of most non-Catholics in America and thus to increase civic unity, national solidarity and safeguard the growth of the Church the following steps would seem to be of such urgence and importance that they can no longer with impunity be delayed.

1. The deletion of the misleading and apprehension-arousing statement from the Ryan-Boland book, which is a flat contradiction of the statement of Archbishop McNicholas and of every American bishop who has spoken on the subject.

2. A clear unambiguous statement from the American hierarchy that Catholics accept without equivocation or reservation the provisions of the U.S. Constitution and under no set of future contingencies would seek to impair the civil rights of all citizens to complete freedom of worship and conscience.

3. In the charter of the United Nations Organization there is a declaration of basic human rights in which the member nations recognize the right of all men to freedom of worship and of conscience. Each year on December 10 virtually all nations throughout the whole civilized world commemorate this noble declaration with appropriate observances. The observance of this day with appropriate ceremonies in every parish would make crystal clear to the world that Catholics stand for such fundamental human rights not only in the U.S. but everywhere. Such parish observances would help to create a climate of mutual esteem and friendliness, that would be conducive to an increase of the prestige of the Church throughout the world and to the success of the ecumenical movement.

●

THE priest is a man who is distinguished by his pastoral mission. He is marked by a special supernatural vocation and to him are transmitted in some manner the virtues and majesty of Christ. The doctrine, the sacrifice and the grace of Christ are of special benefit to the priest, who is to continue the work of the Redemption.

—Pope John XX

Personal Contacts and the Census

THEODORE A. OPDENAKER

AN apostolic priest cannot know his people well without a constant pastoral visitation of his parish by taking up a perpetual census. The main purpose of such a census should be the building up of the spiritual life of the people and the bringing back of those who have been estranged or who, through the vice of mediocrity or other reasons, rarely practice their religion. How can a priest be a guide if he does not know first hand the particular problems of each family? Sickness, need, the disorganization of the family produce the basic causes of leakage in any parish. With no one to care, to offer a helping hand, there is no real hope for those who are lukewarm. Pulpit oratory will never inflame their wearied, troubled hearts. They need the shepherd who tends his flock with an eye to those sheep who wander away from the warmth of the protective fold.

DEEP SPIRITUALITY, BACKBONE OF PASTORAL TASK

The work of the census must be a personal work. It should not be confined entirely to lay helpers or even the experienced parish visiting Sisters or seminarians. The clergy of the parish should be in constant, personal contact with their people. Census cards distributed by mail, in Church, or through an apostolic lay worker, can never be a substitute for this pastoral duty. It is well and good to have parish societies and block captains tend districts and report newcomers to the parish and those who are moving away. But the priest himself must personally know his people. The taking of a parish census should be both a supernatural and a natural work. It is partly the labor of God through the ministry of Christ's priest and partly the result of enthusiastic human activity. For its success the priest should fortify himself not only with census cards and pencils and a pleasing, priestly personality but also with the mature, personal spirituality that alone opens the minds of mediocre persons to the correction of their lax or sinful ways. Because priestly work is largely a mystery and a work of grace, a priest must always remember that no ripened wisdom even steeped in the psychology of how to win friends and influence

Monsignor Opdenaker, a frequent contributor to these pages, is the Executive Director of the Catholic Welfare Bureau of the Trenton Diocese, N. J.

people, no cultivated talent or superior technique suggested in pastoral manuals or periodicals will ever, of themselves, induce the luke-warm to be earnest and sincere. Making the round of the parish is holy ground and without the operation of divine grace any labor is destined to sterility and disappointment. The census-taker must be pre-eminently a man of deep prayer and mortification, both of which can be employed as one goes his willful way on his daily pastoral walk.

STUDY AND PLANNING— TOOLS OF SUCCESS

The parish priest nevertheless, as a man vested in human nature and endowed with unique talents must till the soil, sow the seed, and gather the harvest that grows under the influence of God's grace. He must bring to his parish visitation and his daily contact with his parishioners his highest intelligence and best capacity. The priestly priest must use his talents to the greatest possible degree. He must not only possess exuberant enthusiasm and intrepid courage but he must become a skilled technician through study of methods, frequently publicized and discussed in ecclesiastical journals. He must devise his own strategic plan and use tactical instruments at his disposal to make his contact with his parishioners, to remove misunderstanding, generate interest, and bring back conviction to the minds and hearts of his flock. The priest frequently must approach the timid long before he can be of any priestly help. As St. Augustine said of St. Ambrose: "I came to love him, not at first as a teacher of truth . . . but for his kindness towards me."

The pastor of souls enjoys an immense prestige in his community. Though his flock sees him at a distance and too infrequently at that, in many cases, many parishioners are eager to meet him and know him better. They seldom take the initative. They usually wait for the priest to make the first contact. And they are quick to voice their inner needs or difficulties at the first sign of priestly interest or solicitude. Many cannot have their problems solved through pulpit oratory or the quick in-and-out process of the confessional. In the course of the day, the busy parish priest meets many of his parishioners. He consults professional men, business people, and civic leaders. He meets them on sick calls or just in passing. However casual the meeting, the priest is face to face with his pastoral responsibility in every contact, getting to know his parishioners personally. He must take the opportunity no matter how fleeting to size-up his flock. He should take time out for that quick question or display of interest that alerts the parishioner to his sincere interest in his sheep. The ear that begins to listen can become a sounding board

or a great deal that might arouse he pastor of souls to go into action is another Christ always on the nove to save souls. If the priest is approachable and manifests genuine personal interest, it will not be ong before his flock responds to his priestly interest.

NEW PAROCHIAL PROBLEM—DEVOTIONS BY CONVENIENCE

Even from a strictly material point of view the priest "pounding his parochial beat," will quickly find a new type of parish problem that he should quickly correct. Many parishioners are not actually moving out of the parish but they have become infected with a strange kind of restlessness, bred of our easy mobility in this completely mechanized age. Little by little, this restlessness has given rise to an unfortunate type of Catholicity. An increasing number of our flock are "shopping around" spiritually and as a consequence they feel that they are no longer bound to the home parish but drift all over the diocesan lot. They go to Church, receive the Sacraments and tend to their Church "business" where ever they happen to be. This drifting is bad, even though, at times inevitable, both for the parish and the parishioners. It results in a complete bogging down of parish spirit, poorly attended parish devotions and a dangerous decline in parish support. And every pastor of souls should be made to see that as one drifts from his parish moorings, he unconsciously becomes less and less a practical Catholic. He may feel that he is firmly holding to his Faith, but he is doing it his own way, a convenient way perhaps, involving little effort or sacrifice. Something vital is missing, and it is only a matter of time before the leakage begins to show. The priestly census-taker will do well to check out this all-to-prevalent parochial misdemeanor. He can do it if he knows his parishioners personally. Pastors of souls just can not run out on parish problems of this kind.

There is really no such thing as a long piece of work, except one that you do not dare to start. Therefore if a priest would begin to schedule his day properly, he can find ample time for parochial visits. Every parish priest should truthfully review how he spends his total day, counting the hours one by one. Surely he can find a few hours a day to walk about his parish in an organized fashion. Breaking down the days of the year omitting Saturdays and Sundays and one's day off there are close to two hundred days in which a man could spend some time, say three or four hours just visiting his parishioners. In a year he could personally contact at least one thousand families, not to speak of the exercise that would come from just walking.

THE GUARD OF VIRTUE IS HARD LABOR

The priest who does his pastoral

job well need never be a problem to anyone including himself. Opportunities multiply as they are seized, they die when neglected. For the priest, his daily life is a long line of opportunities for personal contact with his people. His standing outside the Church on Sundays between Masses is a fruitful opportunity to meet his people personally and it helps break down the barriers of timidity. People who get to know their priest will more easily open their hearts and unburden their souls to the priest who takes time out to seek the soul that is timid or aloof but in need.

God does not exempt his priests from working a full day. He demands hard work day after day with little things and big things, insignificant and ordinary. A priest's big job, the saving of souls demands constant zeal, prudence, sympathy and above all real personal sacrifice. Frequently the daily grind becomes monotonous, uninteresting but then too is a mosaic if one only looks at the bits of stone and fails to see the beautiful picture emerging from the apparently unimportant pieces. A personal contact is a little thing, perhaps, to the priest but it can easily open the door of the rectory or the confessional to a penitent and contrite heart.

The greatest thing in life is the accomplishment of any task for the love of it. And since one does not achieve standing in any field on standard working hours, the priest must work daily and conscientiously at the big job—saving souls, and he will end by loving all toward which he works no matter what the cost to him personally.

●

Tithing Program Tested in Cleveland

CLEVELAND'S St. Agnes Parish uses tithing to replace all other forms of fund raising.

The pastor, Bishop Begin, says the custom of giving ten per cent of gross earnings—mentioned 46 times in the Bible—will replace carnivals, bazaars, raffles, and parish dinners. During a trial period of tithing, Sunday collections just about doubled.

In the tithing program, parishioners are asked to give five per cent of their gross income to parish support. The other five per cent would include parochial school expenses, charitable and welfare agencies, diocesan development programs, missions, and personal charities.

Bishop Begin emphasized that the tithing plan was chosen not so much to increase the economic income of the parish as to give the people a chance to practice "real faith in the goodness of God."

— VOICE OF ST. JUDE

The Priest and the Sacred Heart

(Reflections for the Month of June)

Bruno M. Hagspiel, S.V.D.

THE FEAST of the Sacred Heart brings to a close the cycle of great feasts which keep before our minds each year the life of Jesus from His birth to His Ascension and His silent eucharistic life in our midst. This feast is meant to bring before us in a focus, as it were, of all the good things, the very best gift for which we have to thank the Savior and the one which binds us to Him most closely. This best gift is the immeasurably joy-giving fact that He, the Son of God and King of Heaven, has a Heart which is ever loving us and interceding for us, and that He has loved us and sacrificed Himself for us in life and in death.

Devotion to the Heart of Jesus is in essence nothing more than devotion to the Son of God who loves us and has sacrificed Himself for us in life and in death. Or, to put it briefly, who "has a heart" for us mortals. In our language to "have a heart" for someone means to be particularly interested in a particular way in that person, to be full of good-will towards him, to take an interest in him in an effective and generous way. Therefore, when we think of the love of Jesus for mankind, and of how it expresses itself in His loving condescension towards all the poor and weak; of how He invites the weary and heavily burdened to come to Him; of how He places Himself at the disposal of the Heavenly Father for our redemption—*Ecce venio facere voluntatem Tuam*—"Behold, I come to do thy Will!" of how He is touched with pity for the widow of Naim; how He weeps at the tomb of Lazarus and over the city of Jerusalem, and of how He says to all of us, *Vos amici mei estis, manete in dilectione mea*—when we recall with particular joy the greatest proofs of His love—the institution of the Most Holy Eucharist and His bitter Passion, then we honor His Most Sacred Heart. No one else has ever said such loving words to us, or made such great sacrifices for us as Jesus. The more we recognize this with gratitude and encourage ourselves to correspond with this love by showing in thought, word

r. Hagspiel, celebrated author, missionary, and retreat master, died on February 16, 1961 at the age of 75. He sent us this last article just a few weeks before his death. May he rest in peace.

and deed that we have a loving heart for him and are devoted to His interests, the more we honor the Sacred Heart.

THE FIRST DEVOTEES OF THE SACRED HEART

In this simple and true sense the parents of our Lord were the first and greatest devotees of the Sacred Heart. For they saw with their eyes during many years how much He cared for poor fallen humanity and what he suffered for its redemption. No people ever recognized this with more joyful gratitude than did Mary and Joseph. The high nobility of their minds urged them to strive more and more to give love for love and to sacrifice themselves completely to the Savior for the intentions of His Most Sacred Heart.

The two little aspirations, "Our Lady of the Sacred Heart, pray for us" and "St. Joseph, model and patron of devotion to the Sacred Heart, pray for us," are intended to remind us of this.

St. John the Baptist and the holy Apostles, particularly the two princes of the Apostles and St. John, the Evangelist are to be regarded in the same sense as among the great pioneer venerators of the Sacred Heart because they knew best how to value the love of Jesus and tried hardest to respond to it. Likewise the holy martyr, Ignatius of Antioch, and Saints John Chrysostom, Augustine, Bonaventure, Bernard and the countless others of succeeding centuries, who took up with all their hearts the words of St. Paul, *Caritas Christi urget nos*—"The charity of Christ impels us" (II Cor. 5, 14); *Mihi vivere Christus est*—"For me to live is Christ" (Phil. 1, 21); *Quis nos separabit a caritate Christi*—"Who shall separate us from the love of Christ?" (Rom. 8, 35).

IN OUR OWN TIMES

This was the Sacred Heart devotion of the Early Church and the Middle Ages. The word "heart" is used less often, yet in its spirit and its essential character there is no difference. But the fact remains that God's gracious Providence has given a new impetus to this ancient devotion as a special grace in the last 300 years, and particularly in our own time. This new impetus had its origin in the apostolate of St. John Eudes (d. 1680) who is described in the Proper of his feast as *"auctor, doctor et apostolus liturgici cultus Ss. Cordium Jesu et Mariae,"* and to the subsequent visions of St. Margaret Mary Alacoque (d. 1690).

The features which we may regard as new and specially reserved to our own times in this devotion are:

1) The representation of the physical Heart of Jesus in word and in representations as symbol of Jesus' love for man. This was unknown in past ages. Now this practice has been not only approved

he Church but also sanctified by ncorporation into the Liturgy.

2) The universally joyful enthusiasm for this devotion throughout Christendom, and its character as a natural and healthy reaction, first against Jansenism and free thinking and latterly against the widespread modern unbelief and the public enmity against Christ and His holy Church. This enthusiasm is manifest in the rich Sacred Heart literature, particularly the numerous periodicals which serve and propagate the devotion as "Messengers" and are to be found in almost all the more prevalent languages—over 60 of them—and also in the vast number of altars, churches, convents, monasteries and orders which are dedicated to the Sacred Heart and bear its name; and finally, in the many beautiful aspirations to the Sacred Heart which have been enriched with indulgences and may be regarded as the spiritual breath, so to speak, of the purest and holiest souls to be found in the Church Militant today.

3) Particularly worthy of mention is the devotion of the *Nine First Fridays* with Communion of Reparation, which is current throughout the whole Catholic world; the practice of the *Holy Hour,* and last but not least, the *Apostleship of Prayer,* which has justly been called the most valuable and beautiful exercise of devotion to the Sacred Heart because through it we place ourselves, together with our daily work, in the service of the Sacred Heart.

These are all special graces which have been reserved to our time and which, as faithful children of the Church, we should utilize to the best of our ability to give expression to our love of our Lord in a manner suited to the 20th century.

In the old times there was the grace of martyrdom, (a grace which has returned in all its glory to many countries), demanding a host of victims and producing many magnificent heroes whilst the Middle Ages had their bloody scourgings, long night vigils, severe fasts and other austerities. All these things are denied to us. Hence we should be all the more assiduous in practising the Apostleship of Prayer, the Holy Hour, and particularly in offering Mass and Holy Communion in the spirit of reparation, for love of our Savior.

NEMO VENIT AT PATREM, NISI PER ME

For us mortals there is only one way to God, and that is by union with the Incarnate God: "No one comes to the Father but through me" (John 14, 6). But we shall become truly united to Jesus only in the measure that we know and honor His kind and loving Heart. What Saint Augustine tells in such moving words of his own inner development (*Confessions* 7, 18) repeats itself again and again.

When he was past 30 and had more or less left behind the wildness and follies of his youth, he read the best works of pagan philosophy, particularly the Platonists, and learned from them much that was beautiful about the nature of God —His truth, His holiness, His supreme beauty. He also found that these writings offered much encouragement to reverence and esteem the immeasurable majesty and greatness of God. But none of these beautiful theories and speculations could awaken in him trust in and love of the Supreme Good. Still less could they give him the fervour and strength he needed to overcome his passions and live a life pleasing to God. For him the purely spiritual uncreated God, the beatific vision of whom is the supreme joy and complete satisfaction of man, was like a food which could not be enjoyed and was only made palatable when united with our flesh in the Incarnation, when the Infinite God "made to Himself a humble house of our clay." It was only the knowledge of Jesus Christ the Incarnate God gained from the Gospels—His touching humility and love, His meekness, His kindness and His self-denying spirit towards the weak, the poor and the sinful, which brought Augustine into the right relation to Almighty God and prepared the way for his conversion. Thus he clearly verified in his own case the words of our Lord: *Ego sum via, veritas et vita; nemo venit ad Patrem nisi per me*—"I am the way, the truth and the life; no one comes to the Father but through me" (John 14, 6).

No one can be effectively drawn to God only by being convinced of His majesty and greatness and the necessity of keeping His commandments. Pagan Philosophy recognized both these requirements, yet even its noblest exponents did not attain to the love of God and trustful devotion to Him as their Heavenly Father. Mere reading, learning, criticising and debating will never enable people to acquire full Christianity and the nobility of the Christian spirit. These can only be acquired by drawing from the Savior's fountains. Man needs to be drawn to God by human bonds; he needs a Mediator with heavenly powers and a human heart. He needs someone who can say to him: *Venite ad me omnes qui laborati et onerati estis!*—"Come to me all you who labor and are burdened." He must have help in his weakness and release from his guilt before he can fruitfully devote himself to metaphysical speculations. He needs a Friend, divine and human, who does not merely show him God at a distance as end and goal, as Plato does, but leads him to the goal, saying: "Follow me, look at me, do as I do," and who at the same time gives him the strength he needs to follow this invitation. *Quaerebam viam comparandi roboris, quod esset idoneum ad fruendum Te, nec inveniebam, amplecterer mediatorem Dei et hominum*

ominem Christum Jesum vocan-
em et dicentem: Ego via, veritas
t vita; et cibum, cui capiendo in-
alidus eram, miscentem se carni,
uoniam Verbum caro factum est,
t infantiae nostrae latesceret sa-
ientia Tua . . . "And I sought for
he way by which I might acquire
ufficient strength to enable me to
njoy Thee, and I found not any
ntil I embraced the Mediator of
God and men, the Man Christ
esus . . . calling unto me and say-
ng 'I am the way, and the truth,
nd the life' and mingling with our
lesh that food which I was not
trong enough to take: for the word
vas made flesh that Thy wisdom,
y which Thou hast created all
hings, might become milk for our
nfancy" (Augustine, *Confessions*
Bk. 7, 18).

Aliud est, de silvestri cacumine
idere patriam pacis et iter ad eam
non invenire et frustra conari per
nvia circum obsidentibus et in-
sidiantibus hostibus, et aliud tenere
iam illuc ducentem cura coelestis
imperatoris munitam (*Confessions,* Bk. 7, 21). "It is one thing to see the land of peace from the wooded top of a mountain, and not to find the way there, and in vain to struggle through trackless country beset with foes from ambushes, and another to keep on the way that leads there, which is guarded by our heavenly General." *Haec mihi inviscerebantur miris modis,* "These things became in a wonderful way imprinted on my very soul" concludes St. Augustine. May they also penetrate our souls!

WHAT CAN AND SHOULD WE DO ABOUT IT?

1. We must meditate upon the truth if it is to have an effect on our lives. We must reflect on it particularly in our daily intercourse with the Eucharistic Lord. Here we must keep before our eyes the picture of the Master which we find in the Gospels, and seek to realize the fact that He is no farther from us now than He was from His followers in His mortal life; and that He is so kind, so humble, so considerate towards all who have even a spark of good-will, so full of the warmest interest in each individual soul and its least desire, for that soul cost Him His blood and His life. Therefore we shall please Him best if we confide all our needs and desires to Him with unbounded confidence and childlike candour, telling Him everything as we would to our best friend.

2. We must always try to keep

CHANGE OF ADDRESS

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in union with the Savior by offering up to Him all the works and sufferings of the day for the intentions of His Most Sacred Heart in the spirit of the Apostleship of Prayer; by the perfect execution of our daily work and fulfillment of even our smallest duties, so that our virtues may become daily more and more faithful copies of the virtues of His Most Sacred Heart; by valiant labors and by enduring without complaint and without seeking too much comfort or relief from creatures, everything painful to nature. Nothing should be too much, nothing too painful, to do and to endure for Jesus. If we imagine we love the Heart of Jesus, yet have not this spirit of sacrifice, we are only deceiving ourselves. For love lives on sacrifice; it is in its essential nature to give of what it possesses (*Cf. Lib. Exerc. Praenot. de amore Dei*).

Since God is love, God's love also lives on giving, on sacrifice, on renunciation for the glory of the Father and for our salvation. Our love of Jesus must be the same. It must grow with each sacrifice. This is how St. Paul understood it: *Ego stigmata Domini Jesu in corpore meo porto*—"I bear the marks of the Lord Jesus in my body" (Gal 6, 17). We too must not shrink from the wounds of the Lord, for He shrank from no suffering for us. *Nolo, Domine, sine vulnere esse quia Te video vulneratum*—"I have no wish, Lord, to be without a wound, for I see you wounded" (St Bonaventure). For Your interests O Lord, that is, first for the propagation of Your Kingdom in my own heart and then for the mediation of the graces of the Redemption to others—I desire to live and die.

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Dangers of Modern Communication Techniques

EVEN more dangerous than the progress of industrialization in the past century, of which it can be said that it ennobled matter at the expense of the worker, is the eruption in our society of modern communication techniques which threaten man's spiritual autonomy. The pressure of slanted news, the enticement of pictures, the importunity of propaganda—these are the means by which the coordinated activity of press, radio, movies and television succeed in forming the individual's conscience without his being aware of it. Little by little they invade his mental universe and determine the behavior he believes to be spontaneous. Present-day life offers, alas, innumerable examples of this danger. It weighs upon youth, which is so easily influenced. It penetrates to the remotest parts of the countryside. Even the intellectual elite, although better armed against it, do not escape its dangers.

— MSGR. DELL 'ACQUA

"Preach My Gospel to Everyone"

M. G. Kelliher

IT is my considered opinion that we priests—especially those of us in rural areas—do not use all the avenues open to us, to fulfill this last important command of the Son of God. It is not as if these opportunities were not offered to us, for they are. We fail to capitalize the many openings that confront us from month to month of "preaching Christ and Him crucified." How many times we are approached by public school authorities or local organizations to give a talk, generally on a subject we ourselves can select. How many times we turn down this invitation that was extended with all courtesy.

We know that all the souls within our parish boundaries, regardless of faith or lack of it, are our responsibility. How better can we fulfill this obligation than by being all things to all men, which includes breaking the bread of life of the teaching apostolate, to all souls committed to our care! What excuses can we offer for failing to seize the golden chances that knock at our rectory doors of making Christ known and better loved! Christ did not refuse to speak to "the woman at the well" or to Pilate the Roman governor. Even the Pharisees were not denied the spiritual solace of hearing the Lamb of God.

The Cardinal Archbishop of Boston, chose as the motto of his spiritual mission, "That they may know Thee, O God." It seems to me—next to personal sanctity—that is the dominant purpose of all spiritual living, lay as well as clerical. The laity accomplish this in great measure by example, but we who are the watchmen on the towers are bound to preach in season and out of season the saving truths of the Gospel. In public relations we are not availing ourselves of the many ways open to us, to explain and expound the raison d'etre of our church. What would not St. Paul give to have the lines of communication we have today! When the angels sang on the first Christmas night, the sheperds alone heard the tidings of great joy. How that can be magnified today so as to fill the universe with vibrant joy!

Monsignor Kelliher, an experienced author and speaker, is the pastor of St. Patrick's Church, Bayard, Iowa.

SOULS TO BE REACHED

I realize that many of us find a few reasons that would seem to justify our silence. I wonder if these reasons would hold water if we tried to convince, with them, our fellow priests behind the iron curtain. As we look over the fair lands to the south of us, do we not see the havoc wrought by the inability of the church to reach the souls entrusted to its care. How precious the spoken word can be when it can transform and solidify the beauty that is ever ancient yet ever new! To maintain and preserve the image of God in the soul of a child, may require only the inspired word of a dedicated man or God. The air around us is filled with the sound and fury of a mad world's desire. Should we be silent, we, who have so much to speak about, we who are the messengers of God. With what telling force the world sells its wares and pleads its cause! Should we be less eloquent, less zealous in promulgating the truths of our holy faith?

I know that we are at home only in the pulpits of our churches. Outside of them, for the most part, we are like fish out of water. It requires and demands a great effort on our part to step from the charitable protection of our well disposed people, to face an audience that mirrors apathy, if not disdain. In spite of evident distrust, the church is still an attractive force, bearing on her brow the fair marks of her Founder. Our task it is to present her cause with "charity for all, and malice towards none."

> An ounce of holiness, coupled with extraordinary physical health is more useful for the salvation of souls than an extraordinary holiness coupled with an ounce of physical health.
>
> ST. IGNATIUS

We are the ambassadors of Christ. We are the voice of the Church. We may have a humble opinion of our own ability. We may have no illusions of grandeur. We comprehend with all its revolting nuances how insignificant we are in the scale of things. Yet the mantle of the teaching church has fallen on us, and we dare not shirk from this grave responsibility without the most serious consquences to ourselves and others. It can indeed be a very heavy cross to bear, for the One we follow, but has He not promised that His yoke is sweet and His burden light. Has He not blazoned a path for us with His blood stained feet, and tipped our tongues with the fire of His Holy Spirit?

I can truthfully say that I have never regretted seizing an opportunity to speak when asked. Those who asked may have felt embarrassed at the ultimate outcome, but I am sure that in His own kind way Christ permitted someone in the audience to touch the hem of His garment. To reject a chance to make

known our views of man's purpose and destiny because we feel incapable of delivering a masterpiece, is in my humble opinion a confession of pride. We are not willing to make fools of ourselves for Christ. The fields are indeed white to the harvest. It should always steady us to remember that it is God Who gives the increase.

One of the most exhilarating moments of my life took place in my mission church when the local minister asked me to explain some of my church's teaching to his Sunday school class. When I saw that his class was rather advanced in years, believe me, it did not increase my serenity of soul. I did not graduate from the seminary cum laude. The only premium that was about to come my way was in English composition, and even that failed to materialize. God was good and the class was kind. With such a combination no one could fail to do good.

IN SEASON AND OUT OF SEASON

Practically every small town has a newspaper of sorts. How much good we could accomplish in our communities if we would use its pages to let others see the beauty of the church we serve. Beginning with the holy season of Advent we could initiate the readers into the beauty of the liturgical year as exemplified by the church. The great feasts could become household words and the teaching of the Church presented in such a manner as to, at least, earn the respect of those who read. As priests, we find it very difficult to understand the strange notions still prevalent in the minds of others. We know the church, and the charity of Christ urgeth us, that we reveal and make known to those on the outside, how enriched their lives would become if they would but enter her portals.

For many years we prepare ourselves for the great work of the priesthood. In those years the church takes us to her heart, and fits us by nature and grace to do the work of God. When we become priests, we have many talents. Even the least of these talents must be used in the service of the Master. We are not permitted by God to bury any one of them. Our light must shine before men. The great commission of Christ was to teach and preach. In these days there are many ways of implementing the human voice, but for most priests the human voice is still the chief means by which they spread the good tidings of great joy.

It is extraodinary the joy and spiritual benefit one derives from making an effort to convince others that the way of life most in keeping with the dignity of man is the way that leads to Christ. Even we ourselves, midst the hurly burly of modern living, have need of, every once in awhile, surveying the world around us, and estimating what inroads its philosophy is making in our attitudes to things eternal. Like St. Paul we must be on our guard

lest while we preach to others we ourselves may become as castaways. There is nothing that can so quickly and so surely recall us to a sense of our inherent loyalty to God, than a reassertion of our basic doctrines and a joyous proclamation of the credo of our lives. While we convince others of the truths we love, we walk with surer feet by that very declamation.

This, then, is a holy and a wholesome cause. It is twiced blessed, it blesses him that gives and him that takes. Since we have dedicated our lives to the service of God, since our chief occupation is the advancement of His Kingdom here on earth, should we not seize every opportunity with alacrity and with joy to speak His praises, to convince the world, that here indeed, is high romance.

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Lay Catechist Here to Stay

IT can be said that, theologically speaking, the parish, in a very true sense o the word, is the Mystical Body in miniature. That is, it is a special famil of God—a community which has its own rules of spiritual life. As such it like wise has the obligation to educate its members in religion. And God certainl gives to this community, as He gives to parents of the smaller family, the grace necessary to teach religion to its members. He always gives the means neces sary to a necessary end. Hence, if there is no parish school, this means that i the Providence of God there are undoubtedly sufficient adult members of th parish family to take over the necessary job of instruction, and these will b given graces and helps by God for this task similar to the graces and help He gives to parents. The parish must perform a task; this is undoubtedly God will. Hence God owes it to Himself, as well as to the parish, to assist whateve lay teachers are found available.

Again the argument should be stressed that such lay teachers should mak use of whatever opportunities are available to help them in the academic sid of their work. Hence, they should attend the training courses under the guid ance of Sisters, when provided. But the year's task will be accomplished wit the active assistance of the gifts of Understanding and Knowledge, and wit the prayerful zeal of the teachers communicating to the children their ow conviction of the importance of God in daily lives.

GODFREY DIEKMANN, O.S.B. IN CCD ACTIO

Even if you are on the right track, you will get run over if you just sit ther

Free Lance Writing: A Pastoral Possibility

William J. Joyce, C.S.Sp.

WHEN William Faulkner gave his acceptance speech for the Nobel Prize in literature he framed what was meant to be a definition of a writer's life. It may also serve as a definition of the priest's life. It is "a life's work in the agony and sweat of the human spirit, not for glory and least of all for profit, but to create out of the materials of the human spirit, something which did not exist before."

Much of a priest's time is spent in teaching, and much of this teaching is done in writing. Sermons, letters, parish bulletins, all call for the products of his pen. The composition of ideas on paper is the writing of absolute necessity. What can be said of that writing which is not directly parochial, but universally pastoral, writing which is aimed at the fuller circulation of Christian concepts?

This type of writing is pointed to the broader community. It is intended to reach all the people reached already by the press. It is intended to be one of the means through which the message of Christ is preached to a modern world—by priests willing to use every public media of that world. The only name for this writing is free lancing.

The free lance writer is popularly depicted as a Bohemian complete with garret, can opener, and a copy of the "Partisan Review." How can a priest fit in with those beatniks?

The real image of the free lancer is quite different. He is one who habitually submits manuscripts of his own to a variety of editors. There is no stereotype beyond this. Many priests already are doing this. We could say that they are using the pen as their pulpit, but if we would only be saying that they are collecting rejection slips. The Press —even the Catholic Press—is not a market for used sermons or for anything outwardly homiletic. The priests who are successful at free lancing may give a real witness to

Father Joyce has been studying psychology at Duquesne University and is nationally known for his contributions to a score of magazines.

revelation, and they should, but they do it in the language of the times, a language quite different from that spoken in the pulpit.

It does not matter particularly if the priest-writer be in a parish, a mission, a monastery, a school, or a social center. What does matter is the richness of his life, the depth of his human experience. These potentialities may be presumed to be present in any priest.

FIELD AND FORMAT

There is some advantage in starting with the sending of non-fiction manuscripts to Catholic periodicals. For most priests this is familiar territory, both in the subject-matter and in the style of writing. Also, the editors of these publications might be more helpful in protecting the priest from entering a controversy for which he is ill-prepared. The best protection, of course, is the discipline of substantiating all that is said, and the prudence of listening to a trusted confrere who knows what is going on in the field written about.

Format is sometimes a mystery for the novice writer. He may feel that format is a trade secret, passed on from free lance father to free lance son. In reality, the format is not nearly so rigid as would be expected and it is as public as the local library. The three essentials are: identity, neatness, and simplicity.

The name and the address, identifying the author, are typed on the top, left corner of the first page. In the right top corner the approximate number of words is listed. The title and the name of the author, as it is to appear in print, are inserted in the middle of the first page, about one-third from the top.

Neatness in presentation demands a uniform typing with a clear black ribbon, constancy in margins, the use of clear white paper, and care in making erasures. If small enough, the manuscript may be folded into a business envelope along with a self-addressed stamped envelope for the return of the manuscript if needed. With more lengthy manuscripts two manila envelopes are used and the paper is mailed flat with a supporting cardboard.

Simplicity calls for a conservative approach throughout. Nothing is gained by the use of a pink stock with a red typing ribbon. Again, nothing is gained by the use of a script-like type face, by innovations and designs in margins, or by any other novelties which tend to take the attention of the editor away from the content of the article.

English composition books and books written expressly for writers give further details on format. In the latter category, *Preparing the Manuscript* by Udia Olsen (The Writer, Inc., Boston) is among the standards. *The Elements of Style* by William Strunk, Jr., and E. B. White (Macmillan, N. Y.) gives quite clearly, what its title promises

WHAT IS THERE TO WRITE ABOUT?

It is the area of subject matter which really causes trouble for the writer, not format. Format can get in the way, at the start. It can seem to be a needless bother. Eventually, one can get to live with it and accept it naturally. Not so with subject matter!

We could start by restricting ourselves to the ecclesiastical sciences, but we would soon find that it is no restriction at all. What is there of value that is not open to consideration from philosophy or theology?

The basic question here is "Why write?" The answer will determine the content, style, and markets. It will also show if the free lance writing is really a priestly work. Is the writing intended to give publicity to pet projects? Is it meant to be a money-maker? Is it approached only as a hobby? These are questions which can be asked. From the pastoral point of view the basic question — or self-examination — is: Do I write to reveal that which I know to be the splendor of the Church?

There can be any number of reasons for writing. All do not live up to the ideal set forth by William Faulkner, "to create out of the materials of the human spirit something which did not exist before." All do not live up to the ideals of the priestly mission when the writer himself is a priest.

There is really nothing wrong in a priest's turning to free lancing as a hobby. It becomes something like doing crossword puzzles. The only thing that could be wrong would be to refuse to identify it as such, to think that it is a real apostolate.

For those who turn to free lance writing as something more than a hobby, as an effective extension of their pastoral mission, there can be no simple category of subjects. Naturally, some suggestions can be given but they must be presented only as aids to what is already within the priest. There is so much that can be drawn from him, so much that he absorbs.

At one time I had the habit of making a sharp dividing line between the things that are outside and the things that are within. A writer, I then thought, is able to deal either with the external world of people and places, or he can look within himself, seeking content from his own meditations. I now regard the distinction as worthless. The real writer does not approach the world about him in an objective, impersonal way. He places himself on the world, his solitude is a mark on it. Conversely, he does not withdraw to himself, severing all ties with the people he loves, the people he was ordained to serve.

The priest-writer then, can bring the unity of his personality to bear on everything he writes. Articles on parish life, spiritual exercises, celeb-

rities, news releases, book reviews, everything coming from his typewriter—shares in the total experience of the true writer.

BUT WHAT ABOUT THE EDITOR?

Some pointers on author-editor relations may be of help. The one basic premise that appeals to me is that the writer should make it easy for the editor to reject his material. The hard-sell professionals may not approve of this, but there are still values beyond that of publication and payment. The writer, for his own integrity, has to adhere to the ethics of journalism. He has to avoid the temptation to put pressure on an editor through some other source. He must be willing to let his manuscript rise or fall on its own merits. There will always be those who think that the way to successful free lancing is through connections, having an "in" with the editors. Another form of pressure—one to which religious writers are more susceptible—is the heart-line appeal. For example, an article dealing with the work of a missionary in a leprosarium might be accompanied by a letter explaining that any payment for the writing will be used to buy needed bandages for the lepers.

In this same area of duplicity, some articles sent to editors are merely disguised publicity releases for a certain religious society or institution. For the benefit of the editor, a note may be attached which indicates that publication will bring donations and thereby help a worthy cause.

The point to be remembered here is that the editor's first charity is to his readers. In fact, justice demands that he continue to give them the quality of writing they paid for in their subscription. If it be necessary to attach a letter to a manuscript, it ought to say what must be said, without the tug at the heart strings, without the names of mutual friends, without any subtle, political pressures. In short, the writer ought to make it possible for the editor to render a graceful rejection slip.

BOOKS FOR THE TRADE

There are several source books for the clerical author. *The Catholic Press Directory* (Catholic Press Association, 6 East 39th Street, N.Y. 16, N.Y., $3.00) gives the names and addresses of all Catholic magazines and newspapers in the United States and Canada. Usually it also gives the names of editors and circulation figures. The same Association puts out a *Writers and Illustrators Guide* which gives more information on the length of articles desired and the types of topics preferred by the editors. The *Guide* is much smaller than the *Directory* but its data is more directly of use to the free lancer.

The two principal publishing firms which cater to writers are F. & W. Publishing Corporation, 22

East 12th St., Cincinnati 10, Ohio, and The Writer, Inc., 8 Arlington St., Boston, Mass. The Cincinnati firm publishes *The Writer's Digest* magazine and the Boston corporation puts out *The Writer*. Both monthlies contain helpful articles on the writing craft and market news. Both firms also publish a series of books on writing, covering such phases as drama, radio, short story, biography, book reviews, television, and non-fiction. For a guiding magazine I prefer the more urbane, more complete, *The Writer*. For a basic market source book, I favor that of the Cincinnati firm, *The Writer's Market*.

There is another, fairly recent, book that falls into our range. It is *Writers in Roman Collars* by Henry Unger, (Academy Guild Press, Fresno, California, $3.95). At first glance, this would seem to be made to order for our purposes. Unfortunately, this impression does not last. The author seems to miss the point behind the writing of a priest or seminarian. He acts as if a writer in a Roman Collar would be willing to do hack work for its own sake, preparing an article on a shoe store display, for example. He acts as if the clerical writer has one aim: publication—of anything. This is understandable, coming from a professional free lancer who counts his articles in the thousands. The priest or seminarian writes from a different dimension, and for a different purpose. If you are willing to overlook this chief flaw in Mr. Unger's book you will find some remaining values in his general tips for all writers, and in his detailed market information on Catholic publications.

Mr. Unger's book makes every priest-writer look into himself to find the real reasons for writing. The superficial, short-term reasons abound: Write because of the publicity it brings to the Church, write because it looks good to have some Catholic authors, write because it will bring in funds, write because our little institution, society, or diocese, will gain public esteem, or write for the sake of writing, alone. The priest-writer, true to both vocations within him, cannot write simply to entertain, to publicize, or to use up leisure time. It is not a hobby for him. At best, these are secondary motives.

The priest-writer must look inside himself, see something of the charity of Christ, and see also the urge to communicate it to others. The impress made upon others is an initiative, but the apostolate of the pen demands a two-way response, a growth in the giver and in the receiver. The priest-writer sees the communications media to be the effective way for him to realize the mission of his calling. As on the altar, he gives the setting, he gives the words, but it is Christ who gives all, it is Christ who gives Himself.

WHEN YOU ARE CHANGED, DON'T FORGET TO NOTIFY THE PASTORAL LIFE CIRCULATION DEPT.

How Long the Real Presence After Communion?

WINFRID HERBST, S.D.S

ALL theologians treat of the question as to how long a time the sacramental species remain in the stomach without being corrupted. By the phrase *without being corrupted* we here mean the length of time the species of bread (or wine) remain what they seem to be, or the length of time an *unconsecrated* host would retain the nature of bread within the body; for just that long the Savior is really and truly within us.

In reality, it is impossible to give any general rule; the answer will vary with the individual and with the actual condition of each stomach. Cappello, in the first volume of his *De Sacramentis* (1945), tells us how Cardinal Gasparri in his *De Eucharistia* refers to the testimony of two physicians who made a study of this question and who both came to the conclusion that in a healthy stomach the corruption of a small host demands at least a half hour, and of a larg host a full hour, namely the larg host which the priest consumes dur ing the Mass. One of the physician added that in the case of many sic people particles could be foun after two or three hours. This is t be kept in mind, says Cappello, i case vomiting should occur som time after receiving Communion He also remarks that, according t this, the teaching that one who com mits a grave sin against chastit shortly after receiving is also guilt of a sacrilege, a desecration of th temple wherein the Lord actuall dwells, should be revised to read not only *shortly after*, but mor probably half an hour for the laity an hour for the priest, and for sev eral hours in case of the sick.

Cappello also mentions that ther are some who assert that the specie of bread is always corrupted in th mouth, but that others absolutel deny this, among them Capellmann who thinks that at least half a hour is required for the complet chemical corruption of the sacre species. But Cappello adds: "Fater

Fr. Herbst, a veteran writer and expert in matters liturgical, here clarifies and comments on a timely question.

ium, alios aliter sentire." (*De Sacramentis*, I, 360.)

WHAT SOME OTHERS THINK

J. Pujiula, S.J., in his *De Medicina Pastorali* (1948) writing learnedly on *Biologia et Eucharistiae Sacramentum* (no. 288), draws the conclusion that one may readily believe that the species of wine is more quickly corrupted or altered. He says that if for a true Communion it is required that the species of the Sacrament be swallowed before it is dissolved, it is not prudent to keep the consecrated species in the mouth for a long time, especially not the small hosts; but whether they are small or large, they should be swallowed as soon as conveniently possible. He concludes from what he says that one can establish a certain rule as regards the duration of the sacramental species in the stomach. He believes that in a normal man the transformation has been completed after a quarter of an hour. Therefore, unless necessity urges, one may without scruple permit a stomach lotion after half an hour.

John J. Farraher, S.J., in his notes of moral theology in *Theological Studies* for December 1960, has some very interesting observations on this matter. He mentions an article in the *Linacre Quarterly* 22 (1955) 11-17 in which Dr. Eugene L. Laforet published the results of a study as to what happens in the digestive juices of the stomach. The doctor's findings showed that in a stomach of normal acidity the host becomes corrupted (unrecognizable) in less than a minute and is completely dissolved in less than two minutes. Of fifty sick patients, only nine showed more than ten minutes for corruption and the longest was twenty-one minutes. This seems to be the most recently established finding. But Father Farraher says that this is not a new finding, that over three hundred years ago Cardinal de Lugo, S.J., reported that physicians whom he consulted in Rome were of the opinion that the small host was corrupted within a minute, and more recent findings show that even the large host is a comparatively small mass for the stomach and so should not take noticeably longer to digest.

TEACHING OF THE CHURCH

It is *de fide* that after consecration has been completed the body and blood are permanently present in the Eucharist.

According to the general teaching of theologians, the real presence continues as long as the species, which constitute the sacramental signs ordained by Christ, remain. The ceasing of the real presence must be conceived neither as a destruction (annihilatio) properly so-called, nor as a transformation of the body and blood of Christ into another substance, nor as a local movement, in which it returns to heaven. When the species are cor-

rupted, in place of the body and Blood of Christ, those substances probably appear which correspond to the specific nature of the altered accidents.

There are theologians, and among them the great Suarez, who think (it is not certain but a quite probable opinion) that Holy Communion continues automatically to bestow sanctifying grace upon the soul after its reception as long as the recipient improves his disposition by making acts of virtue, reciting prayers, communing with Christ in pious reflection and meditation. The longer and the better these prayers, the greater the treasures of sanctifying grace; and Holy Communion has the power to confer automatically more sanctifying grace than any other Sacrament.

The Holy Eucharist, being the Sacrament of charity, gives a title to actual graces, when received in Communion, that aim directly at a more intense love of God and of one's fellow men. According to some eminent theologians (cf. Van Noort), these spontaneous actual graces are given *only* while Christ remains corporally present after Holy Communion. According to this opinion, there will be no more actual graces from that particular Communion once the real presence of Christ ceases within the recipient.

THANKSGIVING

From the above it would seem to follow that if one does not fin time to make a thanksgiving of a least fifteen minutes, as is so greatl recommended, he need not be ur duly disturbed. At least it appear that people are not to be discour aged from receiving Communio because they find fifteen minute too much. Above all, the finding of Dr. Laforet should encourag priests to be liberal in giving Com munion to the sick. In the articl in the *Linacre Quarterly* referre to above, there is this conclusion "Apart from mental incompetenc defective sensorium, or intractabl vomiting, there appear to be fe medical contraindications to the r ception of Holy Communion by th ill. In general, it would seem tha the Grace to be gained by recep tion of the Sacrament outweigh any risk of irreverence to the Sacre Species if such irreverence is le than *certain* to follow."

Certainly people should be e horted to make a good thanksgivin after Holy Communion, the long the better; but the only obligatio seems to be to make some thank giving, and that is a light one, e cused by any reasonable caus Therefore, anyone who stays to th end of Mass, even if he was th last to receive, fulfills the oblig tion.

As I say in my pamphlet *Fr quent Communion and the Eucha ist Fast:* "A special preparation an thanksgiving are to be highly re ommended. But if you have no sp cial time, no special time is r

quired. Come in recollected; kneel
moment in prayer; receive the
avior devoutly; kneel again for a
noment; go out recollected still.
f you have no special time, know,
s St. Alphonsus says, that if you
lischarge your different duties with
he intention of pleasing God, all
vill serve you for preparation and
hanksgiving. Never omit your
Communion for want of time to
prepare for it in church or because
ou cannot make your thanksgiving
n church."

BUT—READ ON NOW!

What has been said above may
ause some to feel that, after all,
hey have been quite all right in
ot making much of a thanksgiving
fter Mass or Holy Communion.
They have been losing ever so
nuch. It would seem that both
priests and faithful have been
neglecting personal thanksgiving
fter Communion, all the more so
ince liturgical prayer, prayer with
community flavor has been
tressed so much. Such should read
he article entitled "Thanksgiving
After Holy Communion" by Jean
Galot, S.J., in the Jan., 1961, issue
f *Review for Religious.* Not only
hould they read it, but they should
ead it again and again. It is truly
masterpiece.

Therein the learned author, a
Professor of Dogmatic Theology in
Louvain, Belgium, shows what con-
nection there is between thanksgiv-
ng and the Mass, inasmuch as its role is to complete participation in the Mass and to ensure the full fruit of this participation. He explains how the time after Holy Communion "is the moment when all that has happened at the altar enters deeply into the soul of the Christian in order to transform it. . . It is the reception and welcome of the liturgical and sacramental action, a welcome without which this liturgical action could not produce in the communicant that which one has a right to expect. . . . For some time after Communion the sacramental presence of the body of Christ remains in us. It is difficult to decide the exact duration of this presence, but it does not cease before the dissolution of the species. . . . It is even more important to notice that this bodily presence of Christ in the communicant is given essentially for a spiritual action, and more specially for a spiritual presence of Christ in us. For Christ comes to nourish us spiritually. . . . The reception of the glorious flesh of Christ in the body of the communicant produces as a consequence a general pervasion by the Holy Spirit. . . . He causes the spiritual diffusion of this presence; it is He who causes the action and love of the Savior to penetrate the soul. . . . It is this spiritual action of the bodily presence of the Savior in the communicant that demands the latter's cooperation if that action is to be exercised fully. It follows that this spirtiual action requires the most fervent thanksgiving possible."

DURATION OF THANKSGIVING

Father Galot goes on to speak about the length of thanksgiving. He wonders whether the criterion that thanksgiving should normally last as long as the Eucharistic presence of our Lord remains in us is fully justified, since then it would be for doctors and biologists to decide upon the length of the thanksgiving.

He says: "Such a criterion does not appear to be founded on the true nature of the thanksgiving. The proper object of the latter is not the reception of the Body of Christ in the stomach, but the reception of the total Christ by the soul. We are not dealing with an assimilation by the body of the Body of Christ, but with a reception and assimilation of His spiritual presence. We have tried to stress that the bodily presence of Christ is designed to give us His spiritual presence more completely and immediately. . . . Since the role of the thanksgiving is to open the heart or the soul to this spiritual presence of the Savior, its duration should be measured by the amount of time normally needed if such a welcome is to occur. It should be long enough to allow the person of Christ to exercise His action in the soul of the communicant and to fill it with His life in the measure that He Himself wishes. . . . No absolute norm for achieving this can be given, simply because one has to take into account the subjective dispositions of each individual. But if general spiritual writers think that about a quarter of an hour is good measure for most."

Then Father Galot touches upon an important point: He says, "Certainly it would be arbitrary to declare that the last prayers of the Mass are sufficient thanksgiving after Holy Communion, and that once the liturgical action has been completed there is no need to prolong the prayer which should act as an echo to the sacrament just received. On the contrary, it may be said in general that the mere fact of following the prayers of the priest up to the ending of the Mass is not sufficient to afford Christ the intimate and personal welcome which His Eucharistic presence asks of us. It is to be regretted that there are those who systematically favor the departure of the faithful as soon as Mass has ended."

Then he asks a question that has no doubt been in the minds of so many of us: "If there are many lives in which frequent reception of Holy Communion fails to produce the fruit that might be expected, may this not be because the welcome

A SUGGESTION

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fered to the Eucharistic Christ is
ot fervent enough, and because
e thanksgiving which should be
e surge of a personal love is too
ief and superficial?"

Here it is worth citing *Mediator ei,* the encyclical by Pope Pius II which is expressly concerned ith the liturgy:

"When the Mass, which is subject special rules of the liturgy, is ver, the person who has received oly Communion is not thereby eed from his duty of thanksgiving; rather, it is most becoming that, when Mass is finished, the person who has received the Eucharist should recollect himself, and in intimate union with the divine Master hold loving and fruitful converse with Him . . . also to render Him due thanks and praise and especially to ask help to defend their souls against anything that may lessen the efficacy of the sacrament and to do everything in their power to cooperate with the action of Christ who is so intimately present."

●

Psychotherapy And Pastoral Activity

THERE is a real unity in the human personality, even in the neurotic personality. A weakness in one faculty always means a weakness of the total personality. But there is a distinction between psychiatric and pastoral activity. On the purely psychic level, there exists a methodological determinism of countless psychic forces, even in those actions which appear to be an exercise of "free choice," and even such actions can be predicted. Is liberty thus destroyed? No. Psychic determinism furnishes only the "matter" for free decisions, and such determinism obtains only in that psychic terrain to which the science is limited. This area forms the dispositive material cause for our human acts. But God's work in the soul does not depend on these psychic dispositions.

Although their activity is parallel, psychotherapeutic and pastoral activities have different purposes. The pastoral guide does not attempt a psychic cure or change, and is, therefore, not concerned with deterministic unconscious forces. He is concerned with actual conscious conflicts in the moral order. There is not room for transference in his relationship with the patient. The psychiatrist establishes a functional, transferred relationship between two persons; the pastoral guide serves as an intermediary between God and the soul, and establishes, therefore, a relationship between three persons.

— C. A. W.

From *The Linacre Quarterly*

GOOD is never done except at the expense of those who do it; truth is never enforced except at the sacrifice of its propounders.

—Cardinal Newman

Is Federal Subsidy of Public Schoo Unconstitutional?

EVERETT R. HARMAN, B. SC., M.A

MONOPOLY is just as bad for education today as it has always been in industry and politics. When the constitution forbade the federal government from giving a monopoly of education to any one religion it implied that a government monopoly is just as bad. The authors of the constitution were against using tax-money to pay for churches and schools that *all* the people in conscience could not use. This includes public schools. Why should thirty percent of the people contribute to the support of a church, or a school, or a what-not, that they believe is not good for them or their children? Only the Russians favor consistently a government monopoly in education because they believe that the people get all their rights from the government.

American education originated as a private enterprise system. Competition from the public schools was accepted because it was local and not national. The U.S. government was set up for a common good that *all* were agreed on for purposes that could very easily *lead to mo nopoly* that all were against—that revolution had been fought to de stroy—and the constitution wa written to prevent.

The founders of this nation wer against the abuses of a strong cen tralized government that uses ta money collected by force to estab lish any kind of monopoly that *a* the people did *not* accept. The wanted to break this power of gov ernment that could force thirty per cent of the people to pay taxes fo something they believed they coul do better for themselves. They for bid establishing a particular church or school system for *all* that *all* di not use or believe in. They wer against using the taxes of all t support the pet projects of a few This produced an unjust doubl taxation that they sought to avoi and they intended to forbid an religion, church, school, business o political party from representing it self as the spokesman for *all* th people, when all the people did no accept it as their spokesman. The were *against a one party syster*

anything, including public education and religion.

It is obvious that no one would disagree in these principles if positions were reversed and private educational enterprise served seventy percent of the people. Suppose the non-religious schools represented only thirty percent of the people who did not believe in private or religious education. Suppose this 30% were required to pay taxes to support private schools for the 70% that they could not use in conscience. All good Americans would agree that the educational tax money should be equitably distributed so that the honest convictions of all would be respected.

This should prove conclusively that any federal subsidy in education in order to be constitutional must not discriminate in favor of one school system over another. To do so is unconstitutional because it is not only unjust but it is an unnecessary injustice that can be easily corrected. One thing against its correction might be a conspiracy to create ultimately a federal monopoly of education that is not only unconstitutional but contrary to the American spirit of fair-play and a good foundation for establishing a one-party government with all the might necessary to enforce its monopolies.

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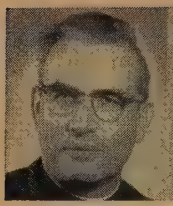
Prayer and Fasting Needed for Religious Unity

"PRAYER and fasting," more than the "dialogue," are needed to bring about religious unity, says Bishop John J. Wright of Pittsburgh.

"Discussion of theology and the 'dialogue' incidental to it will become a mere intellectual parlor game . . . unless the intellectual exchange is only part of the picture, indeed a less important part," he says.

"Dominating all must be prayer, prayer and searching of the heart which should be part of all prayer, to the end that wills of men may be in perfect conformity to the will of Christ."

BISHOP WRIGHT



WILLIAM ALLEN, C.J.D.

QUID IN CASU?

Could we say that the Roman Pontiff is limited by the Ecumenical Council?

Indeed we could not. The Roman Pontiff must call the Council into being and even if he does not (as has happened in history), the Council would have no value juridically or doctrinally until He ratifies the convocation and confirms the decrees of the Council and by his order promulgates them. Perhaps the inquirer has in mind the question of the infallibility of the Pope and that of the Church itself. The two are not altogether distinct: the Roman Pontiff always feels out the Church as to the sentiments of all members before He exercises his personal prerogative of infallibility. It is never a question of the Pope acting against, contrary to the teaching body as distinct from Himself. The teaching body can hardly be separate from the Pope who is the Head of the Church itself, and the teaching body must act united with its Head.

✦

Do I understand correctly that it is now permitted to distribute Holy Communion in the evening and without any connection with a Mass?

Yes, in March 1960, the Holy Office permitted the distribution of Holy Communion in the evening and ac cording to the same rules as fo evening Mass, but it must be don at some service to be designated b the Ordinary. It is presumed tha evening Mass cannot be celebrate for some good reason.

✦

With the emphasis so much on th "human" in the matter of voca tion to the priesthood and reli gious life, one wonders if the ology has changed so much s soon on the question? It seem that years back, we had anothe concept of vocation wherein th divine played a much larger part

With the dearth of vocations, ther has been great propaganda cam paigns to enlist the sympatheti consideration of a vocation to th religious life or to the priesthoo on the part of our youth. Recruiter believe today that we must recrui from the junior high if we are t be successful. Since at that age the young cannot fully understan or judiciously choose, some loo askance at the movement. We mus hold that vocations are primaril the work of God. He plants th seed. Man responds. God act through human intermediaries i the discernment and the fulfillmen of the vocation. What is basicall divine is tested by humans and i the end it is the rightful superio

no will decide if there is truly a cation present which should be rmitted to flourish, or perish. It said by some that God might pos-ly give a vocation which was to dure but a few years and thus, ose who leave the seminary might ve been destined to leave by God mself. In the case of the very uthful, God could well give the rm of a vocation which would ow in the seminary and might ell be purified as time goes along. the young are judged on the re-isite qualities and found to be irly in possession of them, it is not olhardy to put such a boy or girl the atmosphere where the voca-on will develop. He may not know s own mind fully and irrevocably, t in a minor seminary he will be ven all the opportunity to get to ow his mind and gradually to ac-pt personally the invitation of the rd.

That some vocations should not permitted to flourish is not so tounding. It may happen that un-r certain adverse circumstances e vocation would not produce od works. Cardinal Verdier of ris-fame is often quoted as ask-g the major seminarian two ques-ns before ordaining him; namely: ill you do good work and will u be happy as a priest?" If there as doubt about either the vocation uld be considered useless, harm-ll and without real value in con-ete circumstances. In all this, one nses the vital part the "human" ist play.

It may be conceded that perhaps our modern technique we may erplay the human at the expense the divine. Or, perhaps we judge too much on human standards and scientific scales what should be weighed more on the doctrinal and spiritual principles. The human must supplement the divine, the doctrinal, the spiritual and never supercede it.

✦

How do we explain the sin of Adam and Eve if they had no concupiscence? I think we hold in theology that they had perfect integrity over their passions, senses etc.

I think that it is generally agreed that the sin of Adam and Eve was fundamentally a sin of pride, of the mind, and that our first parents were no more immune from that sin than were the angels; thus, it is not to be wondered at if they, like the angels, could fall. Their personal integrity did not go that far.

That question of concupiscence opens up an interesting topic for discussion. At present, there is much thought being given to its nature and extent. We have, hithertofore, related concupiscence with a leaning to evil; a *proneness* to evil was the classical definition. Besides, it it was always connected with the body and sensory phenomena. On the contrary, the trend today is to see in it something spontaneous, partly sensory, partly spiritual which embraces a quasi-impulsive, indeliberate motion of nature and this phenomenon precedes every free act on the part of the person. The role of the person is to dominate this indeliberateness. It means that the person is never perfectly fully at ease with himself; he is never completely integrated and

never fully in command of himself, his nature; there is always a defiance, an insubordination of nature challenging. He is constantly thwarted in his decisions. When he does make a decision, he is not wholly engaged. In Adam, integrity meant that he was thoroughly master of himself; he had *sovereign lordship* over his nature; he was able to engage himself to the utmost in his free decisions. Hence, his terrific reponsibility in the eyes of God when he sinned. So, too, the angels were in the same class. Man, on the other hand, is more excusable. In good and in evil, it is a tremendous task to judge man; it is so, because we are not aware of how much of his real self is engaged in either good and bad. And all of this because of concupiscence. Of itself, it can hardly be classified as good or bad; but it is surely the mother and the daughter of sin. (Theology Digest n. 3 1960. *The Problem of Concupiscence* by J. Peter Kenny).

✦

Is it required for the crime of abortion that the fetus must have the human soul already infused; and if so, at what particular moment does this become a reality?

For the crime of abortion, it is not necessary that we prove that the fetus is *animated* with a *human soul.* If it has a human soul it is direct murder. If the fetus has not a human soul, it is still a grave sin (if it is alive) since it is contrary to nature and it destroys human generation already in via and it can be called anticipated homicide. Besides, since it is only *probable* tha the human soul is infused after few months of life, the attempt a the life of the fetus contains withi itself the malice of homicide. Th Church makes no distinction i Moral Theology or in Canon La on this question either for the si or the penalty.

Up until the 17th century the th ory that the human fetus develope gradually (Mediate Animation was generally endorsed. Then cam into popularity the theory that th human soul was infused immediat ly at conception (Immediate An mation). Which is true? The que tion still hangs undecided. We ca not say that it is the teaching of th Church that the human soul is joi ed with the body at the moment conception. Moralists agree that w do not know at what moment th takes place.

This same difficulty was involve in the dispute about the Blesse Virgin's Immaculate Conceptio Great theologians argued that th exemption took place only at th animation of the fetus by the huma soul—while others held to exem tion at the first moment of Her co ception. Hence, the disparity opinion on the part of excelle authors.

✦

We read a great deal about pi taken by women for the cure sterility and at the same time the prevention of birth. Are th licit for the former reason and grave sin for the latter?

Medical journals with cauti

wspapers with unmitigated pub-
ty advertise "progestational ster-
ls." It is said that if these pills are
ken daily from the 5th to the 25th
y in a menstrual cycle, ovulation
a be held up indefinitely. If this
done, it is for the purpose most
nerally of avoiding child birth
d it is a form of birth control
th all the malice of birth control.
wever, it is possible to take these
correct an abnormality in the
cle such as abnormal bleeding
d marked irregularity in it also.
this instance, the use of the pills
uld be licit for the end and the
rpose are good and the person
s the right to correct a patho-
ical condition in her body.

Another use reported is that of
ppressing ovulation over a period
several months and then attempt-
; to have a child. It has been
ted that sterile women have suc-
eded in this manner in having a
ld. Moralists say that this would
licit. They base themselves on
o grounds: the lack of pregnancy
uld be an affliction of the womb
ich is corrected by the progesta-
nal pills and then too, suppress-
; ovulation for a period would be
mparable to mutilation of the
dy for the good of the entire body
d the sterility would be an in-
ect effect. (Lynch, *Linacre arterly, Aug.* 1958)

✦

th all the progress in reaching he moon and the other celestial egions the question of life on ther planets and the religious spect of this question is of prime nterest. Some contend that life is not possible and if it is there, the people would not be of the human race and not be redeemed by Christ.

It has been denied so many times that life is exstant on other planets! The phenomenon of "flying saucers" revived the issue. Scientists say that in our solar system, there cannot be life on the other planets for there would be too much or too little heat; or water or oxygen would be in default. Mars is considered the best possibility, but conditions there are very unfavorable at the best.

Other solar systems have been discovered and in number very numerous and thus a strong possibility of habitation on planets in those systems is not without some probability. It is possible that men like ourselves be found there and that God certainly is free to create such creatures and place them in the state of pure nature, or of original justice; He might have placed them as fallen and redeemed or fallen and not included in any redemption. Their redemption could come from that of Christ Incarnate in their nature. Theologians have always held that Christ was not limited to single hypostatic union. (*Summa Theologica* III,q. 3, a. 7)

✦

(PASTORAL LIFE invites its readers to submit questions for solution concerning Canon Law, liturgy and all branches of Sacred Theology. Names and addresses will be witheld. Personal replies on request only. Write to: The Editor PASTORAL LIFE, St. Paul Monastery, Canfield, Ohio).

T. C. SIEKMANN

PASTORAL REFLECTIONS

PASTORAL REFLECTIONS

THE APOSTOLATE OF SMALL TALK

MANY of the lay people cannot understand much theology. They also have difficulty following a line of reasoning. They sit in solemn wonder at our sermons, and grasp but a fraction of what we try so hard to put across.

These same people have little inclination for reading, perhaps not even the ability, certainly not the perseverance. They know so little about religion, and seem unable to understand much more.

But they do understand kindness. And they do see something Christlike in the priest who has time—well, who takes time—to speak to them on their own level.

Farmers know farming, and the filling station attendant knows a few things about the station, and a salesman knows his product and a lot of people. All these men are impressed by kindness and friendliness. None is favorably impressed by the overly busy priest who has no time for a pleasant word.

It has sometimes been said that if there were less organization in the Church and less desk jobs and less paper work and more direct contact with people, more good would be accomplished. But let us be realistic. No one of us can very well remake suddenly the Roman Curia or the Diocesan Chancery. Nor need we try. What is outside our orbit we might just as well l alone. Besides, does not any b organization need a lot of organiz tion and paper work? It would h hard to see how the Church cou change much in this matter and st be part of the modern, compl world. No matter how much w might dream about the simplici of the good old days, we might well be realistic and know that t day's world and Church just cann be completely simple.

The thing for us priests to do to do well whatever we are require to do, be it desk work or compl organization, and besides this ma the real effort to reach the peop on their own level.

We do not have to isolate ou selves from the people, even if v do have enough other duties to ke us busy apart from the people. W ought to contrive to find ways a means of talking, of just simp talking to people. It matters lit what we say, just so long as we s it with sincere friendliness, a with the overall motive of doi good to souls. Small talk you mig call it. But it is not small in i portance.

Just analyse the methods of t sort of priest who has a way w people, whom the people lo whom the people will consult their troubles, whose advice t people will follow. He is the m who has found time to talk to the

They know him. They know he will listen to them. They know he has something constructive to say that they can understand.

We have a lot of wonderful priests, men of charity and zeal, but if they never mix with the people, and never talk to the people in plain ordinary conversation, these same people never really get to know them. They will hesitate to unburden themselves to one who is a stranger, or even to trust his counsel.

Small talk is really very important. It is an apostolate. Since it does good for souls, it is not to be spurned. Indeed, we might all make more use of it.

Sometimes instead of using your car, walk. Sometimes instead of taking a plane, take a bus. Sometimes instead of engaging in sophisticated and high-brow recreation just go out and talk to people, anybody you happen to meet. You will come home feeling more a priest. And you may have sown the seeds of a conversion, or of a return to the sacraments, or occasioned the revalidation of a marriage.

We priests cannot very well influence the common man unless we meet with him and speak with him on his own level. Try the apostolate of small talk if you are not using this approach at present, and you will marvel at the results. Small talk pays off in big spiritual dividends.

THE PRIEST IN HELL

Father Josef Staudinger, S.J. in his book "Holiness of the Priesthood" has one chapter entitled, "The Priest in Hell."

The author asks the priest three questions: Do you believe in hell? Do you believe that this hell is the allotted place for every priest who lives in the state of sin and whom death overtakes in that state? How does this fact appear to you in the light of your past and present conduct?

It is a strange fact that good and holy priests, who will never go to hell, often think about it, shudder at the possibility of going there, and strive with all force to keep it as remote as possible.

On the other hand, certain other priests who are less holy, who allow themselves a certain latitude in conduct that carries with it certain dangers, who are actually on the downgrade spiritually, scarcely give hell a serious thought.

Really, it behooves us all to think about hell often, to be mightily impressed by it, to make every reasonable effort to avoid it.

We do believe in hell. We do accept the fact that hell is the eternal lot of those who die in mortal sin. We do readily admit that no one of us knows the appointed time of death. But now, how does the prospect of hell affect me personally? Does my past deserve it? Is my future leading me every day closer to it? Do I run the risk of going to hell? Only I myself can answer those questions. Surely I know if I am slipping spiritually.

Now is the time for every priest to take whatever steps are necessary, even heroic steps if need be, to avoid an eternity of hell. We live in an age that puts great store on the pleasurable. Harshness, inhu-

maneness, even requisite punishment for offenders against the law, is softened and toned down so as to be almost indulgence. Our people sometimes quite readily defy the laws of God and the Church for their personal comfort. They seem so little worried about the prospect hell—these birth controllers, these adulterers, these dishonest and cheating souls, and many others.

How easy it is for us priests to pick up their infection. They look so liberally upon their obligations. We might be tempted to do the same. Any priest who works with youth is under bombardment of temptation by observing how casual the youthful set can be in matters de sexto. It seems that in the case of some, temptation means sin, so faint is their effort at restraint and control. People of all ages pursue comfort and gratification as almost a vocation. Not all, of course, but so many as to constitute a sort of tradition. It is against this ruinous philosophy that we priests must fight. Such people seem to fear no hell. Indeed they have made the thought of hell so remote from their thinking that it no longer affects them.

Do we priests believe in hell? Of course we do. And it is a vivid and frequent meditation on the possibility of our going to hell that will help us avoid hell.

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BOOK-REVIEW SELECTIONS

ELP ME FATHER, by Rev. Eugene Bleidorn. Bruce. 144 pp. $3.00.

is is one of the "priest-only" books. content matter would have little con-ivable value for anyone else. It deals th the concept of spiritual direction a part, a very important part, of the estly life.

Some primers are written for profes-nals and do little more than confuse e novice. This primer on giving spir-al direction is written for rank begin-rs in that field. In its simplicity some rical readers will find its greatest ength; others more practiced in this will find in that same simplicity a rce of disappointment. But if you are ncerned with giving proper spiritual rection, or if the entire idea frightens u, this book can be a real help.

The twenty-four chapters of this book more outline than development. ere is no lengthy development of spir-al or ascetical theology or of psychol-y. Through sixteen chapters Father eidorn outlines a step by step pro-dure of spiritual direction, which ap-rently he followed with some success his work with the Young Christian orkers. Each chapter is quite short—tle more than secretary's minutes of a eeting. But they do provide hand and otholds for a beginner in the rather gged terrain of giving spiritual direc-n.

Marwyn F. Nuxoll,
Henimet, Idaho

THE SACRED PASSION, by Luis de Granada, O.P. Herder of St. Louis. 128 pp. $1.75.

The present volume contains a series of essays on the Passion of Christ, specially on His agony which was the Heart of His Passion, because it was the Passion of His Heart. The Martyrdom of Jesus must be the subject of our study and meditation, for it is from that Fact that we derive life, light and love. It is a mystery, the deepest and darkest of all mysteries! Christ, the Eternal Son of the Eternal Father, very God and very Man, betrayed and sold by one of His disciples, mocked, spat upon, scourged, crowned with thorns, murdered by His own creatures of a day, and offering the Sacrifice of His life for our salvation.

There is nothing like this in history. Even that wreck of the worlds in which some night the universe will be crushed, cannot bring home to our hearts the idea of a cataclysm so wondrous and so woeful as that whose concept comes to us when we contemplate Christ on the Cross. Difficult, nay, mysterious is the subject but it is one of quite perennial character, and its significance will ever demand to be anew inquired into and anew made manifest. It will ever be a scandal to Jews and folly to Gentiles. Something may be done, however, by each one of us to throw some little light upon a mystery which although it has the darkness of its own mysteriousness need not have the additional obscurity of

human ignorance. This is the leit-motif that Luis de Granada had in writing this book. That he has succeeded will be the verdict of all readers.

J. M. Lelen, Ph.D.,
Glendale, Ohio

THE ECUMENICAL COUNCILS, by Francis Dvornik. Hawthorn Books. 112 pp. $3.50.

Published as the eighty-second volume in a series of the **Twentieth Century Encyclopedia of Catholicism,** this book is an important historical contribution to the mounting Ecumenical endeavor. The material is presented in an author's introduction, and four chapters with a selected bibliography and no index. In his historical treatise, the author, a Harvard University Professor, takes a different approach from that of most works dealing with the Councils, and confines himself in this study to the origin of the Council idea and its development under the influence of Hellenistic political philosophy. He shows how the **rex-sacerdos** idea influenced the Emperor's position in convoking the Council and the structural resemblance existing between Conciliar dealings and those of the Roman Senate.

The Second chapter: "The Medieval Councils of the Western Church," details the Western acceptance of the Byzantine idea and because of the great struggle between secular and spiritual power its later rejection through the formulation of the **Dictatus Papae** of Gregory VII which stipulated that the Pope alone had the right to convoke a General Council. The subsequent developments of Church-state relations are clearly deliniated here. In the Third chapter, "The Shadow of the Conciliar Theory," the author explains the origin of this theor with its emphasis on the superiority o the Council, and shows how it was use by many princes to intimidate the pope until the Fifth Lateran Council marke its final dissolution.

The Fourth chapter: "The Councils o Trent and of the Vatican," deals wit the impact of the Counter-Reformatio upon the Reformation as the refor measures of the Council of Trent (154 63) saw the beginnings of the triump of Papal authority. Its culmination wa seen in the Council of the Vatican (187 with the declaration of Papal primac and the definition of Papal infallibilit Professor Dvornik concludes his wor with a consideration of the modern theo logical controversy regarding the exte of papal infallibility and points out tha the traditional forum of the Council re mains the best means for the reunio of East and West. This work by a eminently competent historian affords look at the Councils from a refreshing different but historically sound positio

Ludvik Neme
Braddock, Pa.

THE CATHOLIC IN AMERICA (fro Colonial times to the present day), b Peter J. Rahill, Ph.D. Francisca Herald Press. 156 pp. $2.95.

A shrewd combination of religious an patriotic appeal has fascinated the mind of men ever since the birth of our n tion was spawned ideologically in th circumstances of the early American se tlers. Some of the basic principles upo which our Republic was established ha their origin in philosophic and the logical ideas prevelant in the dawn well as disturbance of the turbulant da of the Protestants, from Colonial da even to the present, to believe that a

ıturies before the "Reformation" were ark," sunk in vice and ignorance and t any revolt against Roman Catholi- n was a constructive move away from l and tyranny which would result in edom and progress. This monumental sehood acquired major prestige in the suing generations so that it has af- ted the whole course of historical iting and the more popular literature rived from history. The stream of this i-Catholic poison was strong in vir- lly all of the popular textbooks used the nineteenth and twentieth centuries. cause of this whole generations of edu- ed people have been ignorant of the l history of the Catholic position and ıtribution to the American way of life.

Father Rahill in his **The Catholic In ıerica** untwists skillfully and factually e emotions and prejudices of the past l attempts to reshape the Catholic sture in the history of America. His proach is dignified, Christian, demo- tic, scientific and timely. He does not ablish psychological or religious pres- es which will reopen old wounds but arly states the facts concisely and ough sketchily, nevertheless, in an udite and practical way. He does not empt to destroy the delicate fabric social relations.

The Catholic In America opens wide new frontier in this age of dialogue ierein the Catholic can come to know e factual background of his position its historical setting.

Father Rahill exposes the evil which s been for all too long a time what ght be called the mechanism of self- ception which has prejudically shielded e truth from the historians view. While the book is short and lacks val- ble documentation and benefit of in- sing, it is vital, digestable, and profit- able to read, to discuss and to present to our Catholic and non-Catholic brethren. It is a work of a scholar that reveals himself as a real Catholic gentleman.

Theodore A. Opdemaker,
Trenton, N. J.

THIS IS THE HOLY LAND, by Sheen, F.J., with Yousuf Karsh and H. V. Morton. Hawthorn. 143 pp. $4.95.

Bishop Sheen and Photographer Karsh have again collaborated, this time with the assistance of a descriptive text by H. V. Morton, on the production of a book illustrated with handsome photographs, with eight pages in full color, in many of which the photogenic bishop appears as "conductor" of this "pilgrimage in words and pictures" through the holy places and the scenes of the coming, the ministry, and the passion of Christ. The forward endpapers carry a map of the old city of Jerusalem; the back endpapers maps of the Holy Land, Galilee, and the northern edge of Egypt. An index and a brief sketch of each of the collaborating authors and a Foreword by Bishop Sheen are included.

B. S.

TOGETHER IN CHRIST, A PREPARATION FOR MARRIAGE, by thirteen Catholic experts on marriage and the family. NCWC Family Life Bureau. 304 pp. $3.50.

This entirely new manual, composed of eleven individually bound booklets, is designed for group instruction of young couples who are preparing for imminent marriage. It may also be used by an individual instructor for an individual person or couple. It contains many unusual and attractive features.

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V. V.

SAINT PAUL THE APOSTLE, by A. Penna. St. Paul Publications. 344 pp. $5.00.

This book is a translation and condensation of the larger work of Father Penna, Secretary of the Biblical Association in Italy, which appeared in September of 1947 and was reprinted afterwards. "The original was highly praised by scholars and exegetes for the wide and detailed knowledge it displayed not only of Biblical and especially Pauline, but also of Rabbinical and Classical studies, and of the latest archaeological, philological and historic discoveries." (Quotation taken from the jacket of the book.) This condensation has retained many of the admirable qualities of the original work.

Father Penna displays a sensitive understanding of the emotional, intellectual and spiritual life and development of Saint Paul. He adequately and interestingly offers an excellent treatment of this great Apostle's missionary work, embellishing it with biographical, archaeological and philological facts concerning persons, places and names with which Saint Paul was associated.

With some unimportant exceptions, it would seem that the translator has given us a faithful translation from the Italian. Some very fine reproductions of scenes from the life of Paul give value to the book.

Unfortunately, in my opinion, the system of notes and reference employed impractical and inconvenient for th reader. There are no reference indic tions in the body of the book; one mu turn to the Appendix where the corr sponding reference has before it the pag and paragraph numbers. While such system might have facilitated the a ranging and printing of the book, would seem to have created a rath awkward reference arrangement. Hov ever the book contains a very goo Index.

This reviewer feels that Father Penn has done a distinct service to all inte ested in the life and work of Saint Pau Priest, religious and layman, after ha ing read the book, will possess a weal of information concerning this greate of all missionaries.

J. C., Montclair, N.

WHY CHILDREN BECOME DELI QUENT, by John M. Gran. Helic Press. 200 pp. $3.95.

"Because they lack certain things esse tial to their proper development, ch dren become delinquent," says John Gran with twenty-seven years of expe ence with children behind him. Befo the final page is reached each lack a its corresponding need is well illustrate

Examination of police files, school re ords, his own experience as a teach police and court consultant on juven matters, and assistant superintendent the St. Paul Public Schools helped Gran write a very readable, non-treati like study of a difficult problem.

The book is logically divided into fi definitive chapters. **Who Is Delinque** points out the distinct need to reco nize genuine delinquency in an unbias

shion. "Treating a child who is **not** linquent as though he **is**, can propel m toward delinquency," says the au-or. **Delinquency Portrayed** retells in rrative form eight selected case his-ries, some rather hair raising and no ubt selected for that reason. **The Rea-ns Why** is a neat package of the essen-ls, or rather, lack of them behind ery delinquent. **What to do About It** an excellent presentation of the vari-s roles of home, school and community. eachers must learn to recognize delin-iency-prone pupils, not in order to and them, but to be able to help them. here are numerous danger signals hich the author points out. School peo-e as well as parents are cautioned gainst unreasonable requirements lest ey make "rebels, cheats or cowards" the children. Some good classroom tips e included here too.

For those anxious to combat the in-lious growth, and danger to youth used by indecent literature, there is cluded in the chapter on **Community nvironment** a workable and legal pro-dure recommended by the Cincinnati itizens' Committee for Decent Liter-ure.

The Appendix consists of a tabulation some seventy-five factors contributing juvenile delinquency. As the author careful to point out, no delinquent has l the same problems, but some of the me contributory factors crop up in ery delinquent. This material alone is ell worth careful study.

This book, with its valuable insights to what makes juvenile delinquents, ill be especially helpful to all those ho have in any way to do with young ople.

J. C. Reccardi,
W. Islip, N. Y.

LETTERS

(*Continued from page 2*)

lem of more than one Collectio showing up. I have 7 classmates in want of one too!)

(Rev. Mr.) Frank L. Anksorus
St. Procopius Seminary
Lisle, Illinois

Dear Father:

Re: "CHURCH OF THE OPEN DOOR" in Pastoral Life, March-April 1961. Thanks for a wonderful article. I'm all for the open door and, thank God, ours is still open.

But a word in defence of the closed door—"They (the people and espeically the children) drag mud in from the streets. . . ."

Dear Father, if it were only mud, it wouldn't be so bad. There are two other kinds of dirt deposited in some churches with the open door. Some poor parishes can't afford to have a sexton on the watch all the time and the stench from the "dirt" can be overpowering. And what about the insult to our Blessed Lord in the Tabernacle?

This is probably the basic reason why some Church doors are closed. The poor boxes etc. can be saved from destruction simply by leaving them open and having someone pick up the few coins from them once in awhile during the day.

Have you a solution for this problem?

Rev. G. R. Sclork

(PASTORAL LIFE invites its readers to avail themselves of this new department to sound off their reactions, comments, or just plain remarks on the articles in its pages or any topic of interest to fellow-priests. Address all communications to: The Editor PASTORAL LIFE, St. Paul Monastery, Canfield, Ohio.

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